divine life. Jesus is justice. The world is convulsed by men trying to secure their rights. Jesus said that the essential thing needed is love. That meck dying man, hanging upon the cross, is more than all laws. Christ goes to the centre of man's heart by the Christ goes to the centre of man's heart by the Christ goes to the centre of man's heart by the Christ goes to the centre of man's heart by the Christ goes to the centre of man's heart by the Christ goes to the centre of man's heart by the Christ goes to the centre of man's heart by the Christ goes to the centre of man's heart by the found where the golden rule is practised. So long as men live for sell so long will the kingdom of heli prevail; but the moment that they live for each prevail; but the moment that they live for each prevail; but the moment will the kingdom of heaven be established. The way to change the State is to fange the spirit of each individual.

MARE TIE FEOPLE JUST, industrious, loving, and they will make their own laws. Jesus taught us to educate the people and leave the people to make the laws. If our country ever becomes a real republic it will be when our statesmanship is founded on the New Testament. Christ did not write out an elaborate creed, did not establish a Church with infallible pretensions; he lived a divine life. When will the Christian Church learn this one lesson? We do not need more divisions, more ecclesiastical systems, but more love to God and mad. Christ does not guide men by imposing tyrannical rules, he guides them by being all that they in their hignest aspirations would become, He is the divine manthe ideal man. The world will go on FROM works to be sure divisions and it was all men unto me," When we look away from Him we unconsciously fail below our aims, our ideal is lowred. Of course a man may ignore Jesus, no body will prevent a man from getting up a Patrent well-dive.

Patrent well-dive.

STATE STREET CO. GREGATIONAL CHURCH.

Improvement of the Church Edifice-

Opening Services Yesterduy.

This edifice, which is located at the corner of State and Hoyt-streets, has recently undergone a series of improvements, and was yesterday opened for the first time since the completion of the work. The front of the building has been made Nova Scotian, of brown stone, while the interior has been entirely renovated. Nearly everything is new, and, though not gorgeous, is pleasing to the eye. The walls have been tast fully frescoed, the floor newly carpeted, the pews attered, the old gas fixtures re-placed by new ones, and there is a marked inprovement noticeable throughout the entire churen. The background of the platform is made into a semblance on a large scale of the ancient

church. The background of the platform is made into a semblance on a large scale of the ancient forum. The capstone is brought to the summit in the forum. The capstone is brought to the summit in the forum. The capstone is brought to the summit in the forum of a Masenic Reystone, on which is imprinted "Holiness unto the Lord."

Yesterday there was a large wreath of white flowers, with the square and compass formed of red and lavender colored flowers, suspended directly in front of the pastor, Rev. M. P. Gaddis, from which it would appear he Beverres The Erotherhood.

He looked not unlike a Worshipful Master when scaled behind his desk vesterday. The subject of his discourace was upon the reconstruction of the Church, taking for his text the minth virse of the second chapter of Haggal—"The givry of this latter house shall be greater than the for-ar, santh the Lord of Hosts; and in this place will I give peace, saith the Lord of flosts." He also took as the text to the text it chird verse of the same chapter—"Who is left among tyou that saw this house in her first glory, and how do you see it now? Is it not in your eyes in comparison to it as nothing?" Mr. Gaddis' sermon bore reference to the Lord's rebake of the Israelikes for beautifying their houses and neglecting to complete the temple, showing that they though more of the world and their personal comfort than of the Lord. In the course of his remarks Mr. Gaddis referred to The Hostillies In Europe, saying that now two of the most powerful nations on the globe stood with drawn swords ready for war, and that ere another Sabbath came there would be the blood-red scenes of the battle field and The Shock Of Mr. S.

of milions of men would be heard on the right and net banks of the Rhine. He predicted that Cuba would also throw off the curse of Spall. At the conclusion of his sermon he informed the congregation that the cost of the limprovement of the church was \$1.500, and that he wanted the money, which was thereupon promptly sub-cribed. The congregation was aft

SERVICES IN WILLIAMSBURG.

What is Man?-Sermon by the Rev. Samuel Carlile.

The number of worshippers in the First Presby terian church, Williamsburg, at the forenoon serices yesterday was small, but the pastor, Rev. Samuel Carillo, preached with as much earnestifes as if the large edifice was crowded. He took for his text the fourth verse of the eighth Psaim—"What is man, that thou art mindful of him? and the Son Man, that thou visitest bim " Mr. Carlile sold that from the whole tenor of this psalm it would seem that it had been written under the inspiration of a balmy night, after the psalmist had retired from the toil of the day to the solitude of a grove. Gazing upon God's great works at such a time and remembering that God was greater than his works would inspire an ordinary man with grand ideas and conceptions. Man is the very

grand ideas and conceptions. Man is the very

PERFECTION OF ANIMAL NATURE,

As a compound being he is made up of body and
soul. The body, extracted from dust, is mere matter. The soul is that which moves the body—moves
the hand and the brain to explore the world. It
makes him available for everything, and is always
progressive. It is some times called reason, in contradistinction to what is known as instinct in the
lawer animals. Instinct is not progressive. It has
but one direction, and is the same to-day as on the
day of creation. Man's reason controls fire and
water and the lightnings of heaven, and makes
them his servants. He can reflect, compare, then
act.

cannot do this. It is devoid of conscience, that divinity which is enshrined in the brain of every man and directs his actions, although his conscience is sometimes blunted. Man now seems to be in a state of deterioration. He is not, as he was created, a representative of God. He is not happy, as God intended him to be. Pains and tears are his portion, and his very cradle rocks him to the tomb. He was created perfectly happy because perfectly holy; but he fell from holiness and is now suffering from the fail. But his case is not hopeless. Christ carriers him renewed life and will lead him to eternal bilss. Mr. Carlie closed his discourse by exhorting his hearers to do good in the world and to be prepared to render a correct account of these doings to God at any moment.

NEW JERSEY CHURCHES.

ST. PAUL'S M. E. CHURCH, ELIZABETH.

The Christian's Race Witnessed-Discourse by

Rev. Louis R. Dunn. ELIZABETH, July 24, 1870. If strict and impartial justice is regarded by Goth amites as a leading characteristic of New Jersey administrators, so also may be accepted as an axiom their unswerving devotion to religious as well as their political faith. Of the former it may be said, that their mode of homage to the Creator is without that ostentatious display that attracts the worship per to the house of God to make appeals to the Throne of Grace. In this beautiful city the character of its inhabitants is known for courtesy to the visiting stranger, as also for their nonest piety and moral worth. To the superficial observer this may not be apparent, but would rather indicate the op posite, from the fact that almost at every church door may be seen the equipages of wealth and refinement, tended by Jehus in brilliant liveried cos tume, indicating that their owners might be the

THE WEALTH OF ELIZABETH is not made up of that class of society whose amuence was purchased at the sacrifice of our country's sorrow; hence their genuine good manners is ap parent to the visiting worshipper, and the pew of some family of wealth is tendered with that good taste that makes one feel at ease in good society.

Count de Shoddy, but such is not the fact,

The quiet little church of St. Paul is situated in Jersey street, and is not noted either for its elevated

Jersey street, and is not noted either for its elevated position or beauty of architecture; it is situated in close proximity to the old family mansion of the late General Scott, which is now gone into mouldering decay, and

The Rev. Louis R. Dunn is pastor, and it was a pleasure as well as a profitable lesson to listen to his beautiful sermon of to-day, clothed in that eloquent and impressive language that carried sufficient influence to his congregation for their spiritual good.

cient influence to his congregation for their spiritual good.

The reverend gentleman after a brief reference to the heated term, offered a beautiful and impressive prayer to Almighty God for the blessings vouchsafed to us in giving us time in which to prepare for that heavenly crown which awaits all who persevere in the race of life to reach that heatenly goal. The text was from the tweith chapter of Hebrews, first and second verses:—"Wherefore seeing we also are compassed about with so great a cloud of witnesses; let us lay saide every weight, and the sh whiled doth so easily beset us, and let us run with patience the race that is set before ns." The Feverend speaker beautifully illustrated the races run in the great dymple races of old, contrasting the preparations that were then made to obtain the sets all prizes of fowns made of evergreens, &c., whereas the crown that waits the repentant sinner and persevering in

good, will be awarded with a prize heavenly and everlasting. In the course of his remarks he said: Who in the Olympic race the prize would gain, Has borne from early youth fatigue and pain. Excess of heat and could has often tried, Love's softness banished and the glass denied.

They try, they rouse their speed with varior, arts.

Their languid limbs they prompt to all, their parts;

Now with bent forma, amid the pracised crowd.

They sit, now strain their lungs and shout about.

Now a short flight, with fery sit, they trace.

And with a sudden stop printing the mimic race.

It will be read! To beserved by the reader of history trace there is a direct reference made by the Apostic in the text to one of the exercises practised in THE ANCISHT GAMES.

These exercises were varied, consisting of charlot races, throwing the discus or quott, boxing, wrestling and racing. This last exercise was undoubtedly in the eye of the Apostic when he penner the language of the text. In writing to the Corinthians there is a more copious reference made to them, because the listimina games were practised near to their city. The language I have read in your hearing is introduced in the most beautiful and appropriate manner. Having grouped before their eye the whole host of ancient worthles, martyrs and saints "dying champions for their God," he represents them as crowding around the Christian course and watching with interest and with eagerness those who are running the race set before them. The effect of the whole scene is really overpowering and tends to invest the career of the Christian with thrilling interest.

1. The Curistian life is compared to a race. At this point two thoughts suggest themselves to the mind.

Furst. The preparations for running the race for

thrilling interest.

1. The Christian life is compared to a race. At this point two thoughts suggest themselves to the mind.

First—The preparations for running the race refer to those made by the ancient racer. No man can run this race without preparation.

Second—The effort essential to success. The race is to be run. It calls for all the energy and the strength we can obtain. This "race is set before us." The stadium, the course in which they were to run, was distinctly marked out. The race ground in this world, the course from earth to heaven, and the way is clearly drawn out in the Word of God. The Christian racer is to be a e-cumbered with anything which would linder his progress. "Lay aside every weight."

A man with a burden on his back and the long garment of the ancients danging about his heels must divest himself. Time fails to specify the manythings which act as weights, but everything which acts as a hindrance to our piety must be shaken off. Among them are all the easily besetting sins, the sin of our constitution, instab, lity and irra cibility, overweening sensitiveness, tendency to sloth, selfshness, sensuality, covelousness, lie sin of our business, overreaching in business transactions, taking an undue advantage of others, falsa representations. Every individual has his besetting sin, and they are presented in every situation in life. No matter what it is it must be laid aside.

Tibrd—The race is to be run with patience, It hath pleased God to surround our course with difficulties and trials. These will inevitably be nict with and they are numerous and varied. They will continue unto the end, and we are not to first and worry at them, but to bear them patiently. We are also to persever in the midst of them all. Should we expect to gain licaven without them, when those who have preceded us have endured greater trials? On running the race the Christian is compassed about with a great cloud of winesses. Manitudes assemble to winesse continues and controless of licht and glory the saints of sixty

SERVICES AT BERGEN POINT.

Knowledge and Happiness-Sermon by Rev.

John C. Bliss.

The heated term and the exigencies of fashion compelling a residence out of town has naturally filled the suburbs of the metropolis with the usual ductuating population. The tabernacles consequently are crowded, and at the Reformed church, Bergen Point, a large congregation worshiped yesterday morning. The heat, of course, was very great and might have served as an admonition to the evil liver of an unpleasant hot hereafter. Dainty handkerchiefs were put in active requisition, and fluttering fans seemed like butterflies on fair human flowers; masculinity gasped, perspired and thought of cool drinks and shady places. But their truant thoughts were quickly brought back to reflection as soon as the sermon commenced. The reverend gentieman took for his text, "If ye know these things, happy are ye if ye do them," and proceeded to show that one of the inalienable rights

of man is the PURSUIT OF HAPPINESS. which may be said to be one of the ends of his being. In order to this end knowledge is necessary, for happiness is more a mental state than a bodily condition; so the latter of course affects the former. So in the history of the world it has been seen

ligant have been the happiest. It is the consciousness of this which makes the age in which we live one of such intellectual activity; for whatever may be said by those who would have us believe that the deep waters of learning flowed only in the past, it is nevertheless true that this is an age in which though may seem almost too free. We live in a day when a FREMIUM ON BRAINS is put, and never was there a time when brains were busier than they are now. The bowels of the earth are pierced and its mysteries brought to light. The waters of the lake, river and sea are made to disclose their secrets, and each drop under an empowered vision, almost Gollike, reveals a world in itself. The expanse around and above us its seen to be not a blank space filled, with only distant wonders, but a sphere of well-defined facts, capible to a large extent of definite record. Man, hlasself, as the epitome of creation, answers his own study with new incidement to further research and on the wings of lightning answers to the poet's dream of girdling the earth in forty minutes. The press teams with publications, a legion progeny of the mind, to know but the names of which as belonging to a single year were no small effort, and what is true of scientific investigations and conventions in the material progress of the while the modern mind swells the currency of these by its constant contributions of a new coinage. In the untiring energy of the modern mind swells the currency of the while the modern mind swells the currency of the promotion of learning. It is evitate that these are thinking times, and as descriptive of them, this passage of floly writing by out of the promotion of learning in the last of the promotion of learning and the descriptive of them, the present of the promotion of learning in the scale of howelf and i

ments, his burden are the water becoming heavier. The present
The present
The present
Thirst for knowledge,
which exists to a remarkable degree, may be explained by the desire for happiness which underlies
is, for happiness to be secured in the pursuit of
knowledge for its own sake, or for the practical resuits if produces; yet it is no less true that this
happiness is only or a temporary fature—
it does not emprace mans eternal spiritua
good. No kind or degree or earliely knowledge can do
this for its springs, relations, resuits, selong to this
world and concern man as a mortal being. There is
within every man a sense, more or less deeply felt,
of something beyond this world—of something
higher than this life. He may be but as "a child

crying in the night, a child crying but for a light," or he may be as a strong man, with mighty kindlings of intellectual desire in his soul, which he is conscious can only be met from above. No amount of learning, extending from the remotest antiquity to the present; no depth of skill in all the arts, no acquaintance with all the sciences, no degree of familiarity with all the phenomena of nature and with the philosophy of mind, can satisfy the cravings of the superior part of man's nature and the cravings of his soul, which is deathless, and which is constantly feaching forth its hands into eternity. It needs to know something infinitely better than this world of life can furnish. And where should this knowledge be found, and of what does it cousist? Nowhere but in the Word of God, which is essential to make man wise unto salvation and to secure his true and lasting happiness, of which God is the only source.

SUNDAY AT LONG BRANCH.

Most of the Churches Well Filled-Brillian Discourse by Rev. J. B. Grau on Life as a Battle.

LONG BRANCH, July 24, 1870. The visitors at this famous place of summer re-fort, however much given up to wordly dissipations sort, however much given up to worthy dissipations during week days, have evidently, very many of them, a fitting regard for the solemnities of the Sabbath. Such certainly was shown to be the fact in the large numbers in attendance to-day at the various churches. The principal attendance, the various churches. The principal attendance, however, was at the Methodist church—a result of course to be attributed to the expected presence of President Grant. Those who came to see the President, however, were disappointed, as he failed, pursuant to announcement, to put in an appearance. The preacher was the Rev. J. B. Gran, the pastor, who preached a most eloquent discourse. His subject was

"LIFE AS A BATTLE," and the text selected as the basis, Revelations iii. 21:—"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." The question of warfare was one, he began, of life. Our life was a constant campaign—a contest between man and grace, between sin and holiness. It was a war of principles; there could be no compromises. Looking at the Bible they found the truth of God as pure as purity tself. To compromise was stn. To please one's fellow man simply would be wicked. In this great contest crowns and kingdoms are involved. In this conflict the kingdom of heaven is to be won. The

KINGDOM OF HELL is to be overcome. The Christian could not do these things himself. Their reliance must be on God. With God on their side the victory was surely theirs. On every hand they victory was surely theirs. On every hand they were beset with foes visible and invisible. The invisible forces of sin are more to be dreaded than all the visible forces of the world. The mind that has been led through the ways of sin till lost to everything else needs a strong influence to bring it back. This influence was Christ. To exert this influence Jesus Christ entered the human form, and through Christ the powers of hell were to be overturned. Proceeding to speak more at length of the life of the Christian as a soldler he showed the nature of this conflict. Unbeltet burled a generation of isracities in the wilderness. Unbelter led to the crucifixion of Jesus Christ. It was unbeitef that clothed Jerusalem with a robe of blood. In every age unbeltef had shrouded the world with supersation. When Martin Luther opposed the Roman Catholic Church it was the grand doctrine of

the world with supersition. When Martin Luther opposed the Roman Catholic Church it was the grand doctrine of

FAITH IN CHRIST

that made Popery totter. Faith grappled with this mighty power and rolled back the dark clouds and gave beauty and giory and brightness to the future. Amelsin was the offspring of foily and ignorance. Doubts in God's works and providence were the products of equal foily. Saivation came through blood shedding. This was shown in Abraham's case. Across the path of coming centuries he saw the coming saviour, and he rejoiced in the blessedness of the atonement that was to come. When he litted his knife to take the life of his son he saw into the far future, and it was this faith that gave him victory. It was so with Daniel, and all the prophets of old and Christ's disciples, They all obtained

Victorius Through FAITH, and in this were greater than Washington or Napoleon or any great general and victorious leader of armies in any age of the world. It would so continue. Life would always be a warfare. Next he went on to particularize the nature of the conflict between sin and holiness. Nothing but divine power could place them in the paths of holiness. Nothing but divine power could place them in the paths of holiness. Nothing but divine power could weep them there. The devil tempted Christ by offers of the world, but he was unmoved. He was tempted in all points as we are, and yet without sin. There was foliae could stand up and accuse aim of wrong. His life was a succession of victories over temptation. We are not as pure as Christ, but by Christ's grace we, like bim, could

TRIUMPH OVER THE BEVIL.

This was victory complete. Next came the final brilliant victory, the victory over death. To the believer this was the giorious trumph of life's close. It was an easy thing for one surrounded with the pomp and circemstance of glorious were to face the canon's mouth, and another to face death in the close of life. A marshal of France trembed when about to be shot, and was asked why he was tremulou

CROWNING GLORY OF VICTORY. CROWNING GLORY OF VICTORY.

It was the privilege of all to achieve victory and the glorious reward awatting such victory. A crown of glory would be given to the fattural soldier of life—a life eternal in God's blessed presence and in the presence of His angels and the glorious host of the victorious Caristian army. The grave was the birthplace of immortality. The fight they are fighting had been fought by Jesus Christ before them. It had also been fought by the saints of God through all the past ages. It was being fought now by them, It was to be fought through all coming time. Theirs it was now to light for the victory and the crown eternal.

Theirs it was now to light for the victory and the crown eternal.

After singing, and previous to the benediction, the pastor gave notice that certain pew sears in the pastor gave notice that certain pew sears in the iront part of the church, then empty, in expectation that President Grant and his family would have been there, would thus be kept for the use of the President and family during their soloura here. This arrangement had been made, as it was understood that the President would attend their church when he attended any, and to prevent the confusion which otherwise would arise on his conling. With this arrangement and the benediction the exercises closed.

WASHINGTON CHURCHE!

ST. PATRICK'S ROMAN CATHOLIC CHURCH.

Sermon by Rev. Father Walters on the Neces sity of Doing Good Works with a Pare Intention.

WASHINGTON, July 24 1870 The services at St. Patrick's Roman Catholic church to day were not prolonged by the execution of unnecessary wearisome music. The pastor and musicians had compassion on the sufferings of the congregation from heat, and shortened the ceremonies considerably by omitting the singing of the full high mass. At the appropriate part of the mass Rev. Pather Waiters, the pastor, preached a short but very effective sermon or he necessity of doing good works with a pure intention as well as professing the true faith. He took his text from St. Matthew, vii., 15-21;-Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles ?" &c.

men gather grapes of thorns or figs of thisties?" &c.

The figurative language used in the gospel of the day, he said, was easily understood, and its application very simple. The tree meant the Christian soul, which the Lord had planted and watered with this own precious blood.

In this age many people had a sort of belief that Christianity consisted in negatives, or, in other words, in not doing evil. They seemed to think that so long as they did not steal, nor rob, nor murder, nor commit other hemous crimes, they were discharging their duty as good Christians and satisfying the Lord. This was a fatal error. Our Lord tells us good works are necessary; that such is His will, and the that doeth the will of our Father shall enter the kingdom of Heaven." We must not only avoid evil; but also do good. The preacher litustrated his meaning by Scriptural examples, pointing out the case of the foolish virgius who had not their lamps trimmed, and were forever shut out from the nuptial feast therefor; and also the case of the servantio whom their master gave talents. Some made good use of them, but one hid his talent away and put it to no use. The latter merited and received just punishment for his neglect, while the other was rewarded. Father Waiter then proceeded to explain what constituted

Good works.

Some sad mistakes were prevaient on the subject.

rewarded. Father Walter then proceeded to explain what constituted

GOOD WORKS.

Some sad mistakes were prevalent on the subject. Christians are not required to do anything moompatible with their stations in life. Got only needed them to do good works within their reach. Extreme fasting and mortification were not called for, but the rules of the Church on the subject could be followed without amange to almost anybody. They origin to visit the church and spend reasonable time in true prayer, and in spiritual reading; but it was never necessary, some too plous folks supposed, to neglect duties at home in folds supposed to neglect duties at home in folds supposed to neglect duties. The two things were entirely compatible. Many Christians who passed in the world as exemplary members of the society because they prayed loudly and long and called out "Lord!" neglected their home duties chinely, allowed their children to grow up in sloth, gnorander and neglect, and so committed a great crime in the cycs of God. They should always do the works required of their station of life, and at the same time

should have their hearts and thoughts turned heavenward. That was the pleasing way of doing it in the sight of God. Other Christians were very charitable in always

GIVING TO THE POOR,
and yet they never paid their debts. Such people were performing good works not required of them by God. Others pretended they were too poor to give charity, but they could at least visit the sick and perform other acts pleasing in the sight of God. In the performance of all good works purity of intention should be an important element. There was no merit, for instance, by giving to the poor if it was only done to gain the planes of men, or because it was agree to the givers to do so. Such acts should be performed with the purest intentions for Ib nonor and glory of God. Every morning Ob Fising and every evening on retiring, the Christian ought to offer up his prayer to the Lord and beg purity of heart and lateation to enable him to love and serve his Divine Master with true Christian spirit.

FIRST PRESBYTERIAN CHURCH.

Sermon by Rev. J. E. Rankin on the Dogma

of Papal Infallibility. WASHINGTON, July 24, 1870.

"For that Congregational church the Rev. J. E.

"For that day shall not come, except that man of sin be revealed, the son of perdition, who opposeth and exalteth humself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God shewing himself that he is God." This day is this Scripture fulfilled in our ears. The doctrine of Papal infallibility, so long boyering over the Roman Church and ollity, so long hovering over the Roman Church and struggling for existence, actually exercised in the promulgation of the immacutate conception, is at fast formally published to the world. There is a new God in the Papal Pantheon. Not content with having legislated the Virgin Mary into competition with the second person of the Trinity, we have here the attributes and prerogatives of the third assigned to a poor, weak, shortsighted mortal. It is the logical CULMINATION OF THE INDIGNITIES

which the inventions of the Papacy have heaped upon the very Godhead. It was not enough to make the intercessions of a mere woman complementary to His-"Whoever liveth to intercede for those who come to God by Him," and "Whose is the only name given under Heaven among men whereby we must

given under Heaven among men whereby we must be saved"—to give her a niche, an altar, a chapel in the professed House of Goo—to invent for her a prayer as a counterpart to the Lord's prayer—to use a rosary with a hundred and fity area against afteen pale" hossers—to cain that she shared in the work of human relemption, and deseryes the tilles of Saviour and Redeemer. It was not choose the tilles of Saviour and Redeemer. It was not choose the tilles of saviour and Redeemer. It was not choose the tilles of saviour and Redeemer. It was not choose the tilles of saviour and Redeemer. It was not choose the tilles of saviour and Redeemer. It was not choose the tilles of saviour and Redeemer. It was not choose the tilles of the second person in the Godhead and give His glory to another. A similar indighty was in reserve for the third. It has been consummated. A simple mortal, elected by the ballots of crimg men like himself, assumes to be, is talight to think himself.

INFALLIBLE IN HIS DECISIONS, undertakes to determine what and how much men shall believe—to interpret and even set aside the declarations of "holy men of old, who spoke as they were moved by the Holy Ghost"—to do the very thing against which men are cautioned in Revelation—to add to and take from the Worl of God. If it is an event to be measured, analyzed and pondered by all Protestants. Thus far it has been an exceedingly convenient way of apologizing for the mistakes and crimes of the past history of Romanism to. Say they belonged not to the Church and its rulers, but to the times. Herefore the transport of the past history of Romanism to be apologized for; they are to be defended. As Protestants we would glady have torgotten such seenes as Milton describes in his miprocatory sonnet.

O Lord, avenge Thy slaughtered saints.

forgotten such scenes as Militon describes in his imprecatory sonnet.

O Lord, avenge Thy slaughtered saints.

We would gladly have turned away forever from the inhumanities of the Inquisition. It has been a fond, delusive hope that Rome had become ashanted of her past, had felt the inquise of human progress, and might yet be redeemed. The dogma of Papal infallibility forever bankies this hope. It links the present and the fiture irretrievably to the past. All the absurdities, all the inconsistent decisions, all the tarbarisms unconfessed and unforgiven, all the plood of innocents and of saints she now justifies and cadoises, "signs with her sign mannial," set to her seal at the Valican, in the year of our Lord 1870. It will not do to say the system has changed, has been modernized, Americanized, adapted to democratic institutions. It is to embrace past, present and future. The past is to explain the present and future. The past is to explain the present and future. The past is to explain the present and free of the hoty Spirit in the Bible. "Scarch the Scriptures," said the Saviour, "for they are they which testify of Mc." The Bibles speaks authoritatively and maniforces and questions of doctrine and duty. Any man who undertakes to soit it aside

Exalt's Hasself Above God.

Having made this revelation and cautioned his readures against adding to or subtracting from it, he has constituted the third person in the Trinity its eternal interpreter—"He shall take of mine and show it unto you." A poor, bewildered man, does not need to look to the Valican. He has only to lift up his eyes to the hills. The Papal priesthood of which the Pope is the culmination, casts this shadow of imperiect, fallble, sinfair man, upon the human spirit. Yearning to commune with God is an obstruction, a tlasphemy. It is said that

Realt's Francisch

There could not be a greater fulstake. We take God's Word as suppreme authority and fils Spirit as the only authoritative interpreter. We believe thus much in linklibility; we put God

There could not be a greater mistake. We take God's Word as supreme authority and His Spirit as the only authoritative interpreter. We believe thus much his his highlibility; we put God where the Council has put the Pope, and, planting ourselves here, we deny what his Word does not teach—namely, that there are seven sacraments, the doctrine of transubstantiation, the propitiary to sacrifice the mass, the merit of good works, penance, purgatory, intercession of saints, efficacy of prayer for the dead. But we believe in all that the Bible teaches—in the propitiary to sacrifice, once for all, of the Lord Jesus Christ, in repentance and salvation of fath, the Lord's Supper and baptism, and in the ever-living intercessions of the Lord Jesus Christ, we protest against adding to or jaking from the Holy Scratures; we protest against the assumption that any man, whatever his official position, has authority to affix the meaning of the Scripures or to decree what is essential to salvation. "But what care Protestants what new dogmas the Council at Rome shall promulgate?" Have we no regard for the interests of the numan race? The syilacus of subjects laid before the Council clearly indicates that its grand deagn was to put the CHECK OF PAPAL ACTHORITY UPON INDEPENDENT THINKING.

I admit the frequent admess that spring from freedom of thought. Luther Judged for himself, and hence the Reformation. Other men Judge for thomselves and deny the divinity of Christ, the eteraty of punishment. Admes is incident to freedom. In no other country but ours could President Lincoln have been assassinated as he was. Shall we have a Presidential body guard? Protestants deny all relation to the Papal (Church, Christ's presence and power among them proves that theirs are true churches. They fare linked directly to him. Against Papal infallibility they urge the errors and disagreements of Popes and councils, from Tib rius to Plus IX. But are not Protestants guilty of the same [popes and councils, from the leave they have the provision of the p out the rest, inden of it, is a desonate waste of super-stition and spiritual degradation. There is no hope for her as a whole but in an intellectual and spiritual revolution. It will come. Let it come, and may the proclamation of 'his dogma hasten it.

CENTRAL CONGREGATIONAL CRURCH.

Sermon by Rev. Dr. Boynton on the Euro penn War. WASHINGTON, July 24, 1870.

At the Central Congregational church the Rev. Dr. Boynton preached an eloquent sermon from Matthew xvi., 3—"But can ye not discern the signs of the times?" After explaining the cause of this rebuke to the rulers at Jerusalem, the preacher proceeded to apply it to the present European war. Events were passing in the world which the world seemed not to discern. It was generally thought seemed not to discern. It was generally thought that the present war was occasioned by political causes alone. France desiring to extend her boundary to the Rhine and Prussia to place herself at the head of united Germany. There was a deeper significance in this gigantic struggle; a more profound meaning attached to it, in which all Europe and the East and even America had an interest. He thought the Teal meaning of the struggle would be found to be an attempt of arrest the progress of civil and religious liberty by bringing first Europe, and then the read of the world UNDER THE SWAY OF THE CATHOL. If CHURCH Dy the military power of France. This SST Concerned the three great religious divisions of Christendom—the Greek Church, with Russia at its head; the Romish or Latin Church, with the Pope as spirit

ual and France as military head, and the Protestant Church, with Prussia as its Continental leader. It also concerned the great divisions of the races. But it was impossible to predict whether they would be all brought into the contest. The reverend constitution and the contest. The reverend constitution and endeavored to prove his theories by a dorical review, and very ingentiously pointed out callous litterarilous in past history to show that the policy now being pursued by Rome and the faith race was precisely the same as that attempted centuries ago.

The sermon is too long and closely knit together to ame as that attempted centuries ago.

The sermon is too long and closely knit together to admit of anything like a fair abstract. It was listened to with deep attention by the congregation.

FIRST PRESBYTERIAN CHURCH.

Sermon by Bev. Dr. Sunderland. WASHIGTON, July 24, 1870.
At the First Presbyterian Church the pastor, Rev. Dr. Sunderland, preached a sermon from the words, "Ye believe in the Father; believe also in me." The speaker said there were a certain class of people who, while professing their fatth in God, undertook to disregard His Son. They held Him to be a mere human being, of superior character, is to disregard His Son. They held Him to be a more human being, of superior character, it is true, but still having more of the attribute of divinity about Him. The import and meaning of the words of the text were that Christ the Son was entitled to the same homage as the Father. Like the Father, He was divine. This was a principle earnestly contended for by all classes of Garistians who claimed to be ortholox. Conceding that Christ was not a divine person was to concede that He could not be the Savior of sinners. No mere human being could satisfy the offended law of God, and to atone for sin it was necessary to satisfy that law. Christ here commanded, yes, exhorted, His followers to believe in Him, even as they professed to believe in the Father you cannot but believe in me. In another place they have a selection of the salvation of fiered by God to sinners. There were various ways of showing this disbelief. It was not necessary to openly deny christ. It could be shown by a refusal to have anything to do with Hs religion, as well as by an oniward decharation of inadelity. There must be works as well as faith. Works, in fact, were the legithmate fruit of fatth. The specker held that there could be no true profession of feligion without Christ without an acknowledgment of the Saviour of sinhers, He exhorted his bearers to an avowal of their helies in the Saviour. None could love the Father truly without loving the Son. It is through the Son that we can come to the Father. There is no other name given under heaven or among men whereby we can be saved but the name of Christ. Let those who reject Christ pender these words. "Other refuge have I none" is the language of the awakened sinner, and every soul that seeks carnestly to be reconciled to the Father believes first of all upon the Son of God.

SERVICES AT YONKERS.

Sermon in the Reformed Church-The Rev. Dr. Cole on Vacations.

Yonkers is fast attaining the proportions of a city. It is now indeed as largely populated as and ex-tends its jurisdiction over more territory than many ambitious in the vicinity of the metropolis which sport the cognomen city. It is not to be wondered at, therefore, that the several denominations of Christians should have here commodious places of worship in which the Sabbath is solemnized and nomage is rendered to the Creator. These several churches have each a goodly number of adherents, but yesterday, owing, no doubt, to the peculiarly oppressive heat, the attendance was very limited. In the Catholic church, under the direction of the Rev. Father Sievin, the sacrifice of the Mass was duly performed, but the good father, in considera-

INDUIGING IN A SERMON.

The services were rendered quite long enough for such a day by the enorts of the choir, each member of which did, no doubt, his or her best to render their performance pleasing and appropriate. The weather must have affected them very much, if no other reason-such as the want of good voices, effiother reason—such as the want of good voices, efficient training or proper musical sentiment—could be found to serve as an apology for the painful punishment indicted on the congregation.

At the two Episcopal churches, the Baptist and Methodist and the First and Second Presbyterian churches, the sermons delivered were brief and generally orthodox. The most interesting sermon was that by the Rev. Dr. Cole, at the Reformed church, on Broadway. The reverend gentleman read from Mark vi., 6, 31, and founded his sermon mapply on the saying of our Lord:—"Come ye, yourselves, apart into a desert place and ress awhite." In these words the speaker said our saviour shows that

His aposites returned from their several missions. They heard of the marder of St. John, and the mental trouble caused thereby, added to the bodily fatigues they had undergone, showed their Lord that rest would do thom good. Then, as it were,

THE KIND MASTER GAVE A VACATION, telling them to come apart in a desert place and rest awhile. On this point the reverend gentleman dilated, drawing some appropriate suggestions. Another point was that our Saviour's judgment as to the best mode of resting was shown in His advice to them to go into some desert place. By this He meant to go to some place lawly from the men and scenes they had been accustomed to—to go into some desert place.

some desert place. We should
LEAVE THE CARES OF BUSINESS,
the rush and busile and the hurry and whirt of city
life, and go where we can commune with nature
and with nature's God. In this way our minds and
bodies would be refreshed and recuperated, so that
we can enter again upon the cares and duties of
life with increase! vigor. Then again our saviour
showed his judgment as to the extent of vacation in
saying "rest awnie." He meant that it should not
be too long. It should be only for "awnie." Then
further our Saviour showed that it was our duty to
rest, and who can go to rest without thinking of
the work which calls for everything but rest?
The reverend gentleman then gave some suggestions as to

The reverend gentleman then gave some suggestions as to

THE BEST WAY TO SPEND A VACATION,
enlarging on the views expressed by our saviour in
the sentence above quoted. The rest required might
be regarded simply as a change. Rest in the true
sense did not mean inactivity; rest does not mean
dissipation; it means getting away from what we
have to meet with daily and hourly in our various
vocations—getting away to some "desert place."

By intimation the reverend gentleman properly
rebuked the fashionable siyle of

Doing the watering places,
where dissipation of all soits is so painfully prominent, and his discourse closed with a neat little
homily, urging upon the hearers the necessity of remembering that the child of God should carry his
religion with him everywhere, and that the work of
worshipping God and preparing to meet Him in the
life to come was the only work which did not call
for a rest and in the pursuit of which there need be
no vacation.

SERVICES IN NEWBURG.

Discourse by Rev. O. B. Frothingham-The Old and the New Theologies Compared.

NEWBURG, July 24, 1870 Another torrid Sunday, with the mercury madly nounting into the nineties, and the consequent discomfort to those carriageless mortals who have to oot it over burning pavements and dusty streets to the houses of worship-a Sunday of penance to the victims of long sermons and ill-ventilated churches. But in spite of sun and heat and dust and fear of unduly protracted discourses, the dwellers in this goodly and Godly Highland city ave courageously come out to church and made as good a showing there in proportion to their num ber as have the citizens of more pretending places. The great pulpit attraction of the day was the Rev. O. B. Frothingham, of New York city, who dis coursed in the morning in the new Unitarian church on South street, consecrated only last Sunday. The worthy denizens of New burg had read much concerning Dominie Frothingham—his connection with the McFarland-Richardson case, his outspoken, "liberal Christian views regarding the theological questiones vexator of the day, &c .- and they very naturally turned out in large numbers to see and hear this famed metropolitan preacher. The church, which is a neat ommodious edifice, in the early Gothic style of architecture, was handsomely and elaborately trimmed with flowers.

The reverend gentleman took for his text Proverbs iii., 13 and 14-"Happy is the man who findeth wisdom, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." The word "wisdom" was defined by the speaker to be the great religious word. It was found in the religious books of every nation. It always meant the same thing—insight into the laws and principles and conditions of the good life-per ception of the meaning of existence, of the wealth of the divine love, of

THE PURPOSES OF PROVIDENCE.

It was not speculation, information on subjects philosophy. It THE PURPOSES OF PROVIDENCE. large or small, theology, science or philosophy. It was a practical insight into the living laws which reg-ulated, controlled and dignished this human existence If came not from study; no observation of the world would bring it; no fine or delicate or complete culture would confer it upon us. It came not with genius or talent. It came partly with internal ex-

perience, but oftener still to those who had none of that kind of experience—to the simple, pure, uniquility, suits of experience—to the simple, pure, unique, training and the simple, pure, unique, and the suits of the simple, pure, unique, and the suits of the laws that conferred and discovered to the simple of the simple and character. After this defining the "wasdom" of the text the speaker passed on to inquire into the nature of public worship, and noting the discrences between the worship of the sect to which this church belonged and that of the Romanist and Evangelical Prolectant seeks. In the latter he saw various supersitions from which the former was free.

of Christianity of the control of the same of the control of the same of the same

was made easy, losses were compensated for. This one truth

RELIGION HAD NEVER PALLED
to keep in view. Second—There was be to seen from this mount of vision, with absolute distinctness, the nobility of human nature, this spirituality of man, his immortal character, the deathlosness of his fine properties. It was no easy thing to hold that man was a child of God—to hold it fast in this world of turmoil and trouble, of seeming contradictions. And yet if this were not held fast what would become of us? There would then be no incentive for high endeavor. Science takes a man all to pieces and shows that he is composed of acid and gas, and that there is no soul to be found there. Political economy makes him out to be a creature of circumstances, answering to supply and demiand. As men were seen in their worldly life—mean, cruel, selfish, grasping—we learned to despise them. Religion alone paying no regard to the playing no regard to the paying no regard to the great fact that man has a soul; that he is immortal. The third great fact in this review was the great law of the brotherhood of man. Religion had never longotten that man was of one blood, had one heav-

The third great fact in this review was the grea-law of the brotherhood of man. Religion had never torgotten that man was of one blood, had one Heav-enly Father, and looked forward to one common destiny. This idea was entarged upon and illus-trated in various ways. It was argued that the "mighty maze" of hie was not without its plan, that even we poor, short-signted mortals would one day be able to trace this wondrous plan and be able to mark the wisdom and the maulfold goodness of the power which had led us and brought us to Him-self at last.

THE ARION EXCURSION—WAR AND NO END The Arion Society started out vesterday morning on

heir usual summer excursion to Spring Hill Grove. on the Hudson. The barge Martha Sauds was pro fusely bedecked with flags, banners and pennants; but while the colors of all other nations were conspicuously displayed—even the crescent of Turkey—the red, white and blue of France was missing. Mr. The dore Guensel, the decorator, seemed to know Theodore Guensel, the decorator, seemed to know that, under present circumstances, the French flag would not be welcome at a German party. The Committee of Arrangements, consisting of Messrs. C. F. Triacca, Fritz Behringer, Theodore Steher, Nagel, Albert Reichert and J. otto Hundt, had their arrangements complete, and Deputy Shorth Moshelm succeeded at the several landings in Keeping loafers and other unwelcome people from getting on board.

On the trip up the Hudson the Arlon Chorus sang the "Rhine Song," of Franz Liszt, the first varie of which was as follows:—

On the trip op and the "Rhine Song," of Franz Liszt, the first the "Rhine Song," of Franz Liszt, the first which was as follows:—

We solch sin Feuer noch gedellt, We solch sin Yen noch fammen spett, Da lassen wij in Ewitkelt

Une nimmermehr verteiben,
Der Rhein soll Deutsch verbleiben.

Hurrah! Hurrah! Hurrah!

In English prose it reads, that where such fire sparkles, where such wine gleams, from that place we will never retire in all eternity. The Rhine muss be German. Hurrah!

Similar war songs and other patriotic lays were given, as the "Vaterland," the "Watch on the khine," and sentiments were expressed which would have made Napoleon squirm could he have heard them.

would have made napoted squirar course has heard them.

The duel mentioned in yesterday's Herald was a matter of news to most of the members of the Arion, although several of the more prominent members of the society were concerned in it. It Comte de Grillo was not present. Don Ricardo and Comte de Grillo's quondam second, Signor Candidus, were as happy as newly hatched chickens, and received the congratulations of their friends with the utmost composure.

gratulations of their friends with the utmost composure.

On the whole, the trip of the Arion to Corporat Thompson's steep hills was what may be termed a success. The annual excursion was never better patronized, and the whole company was of that class of our people which is seldom found on other occasions at public places. But the Arion's popularity and well known respectability was sufficient to keep all unwelcome characters away.

Cheers for Germany, for the victory of the German army, abounded on the return trip, and at nine P. M. the whole party had returned to the city.

PICKPOCK TING AT THE HUBOKEN FERSY.

On Saturday evening a man named Schaeffer, of Union Hill, N. J., was passing through the ferry house in Hoboken when he was divested of his gold watch and chain. A sharp looking customer, named William Johnson, attempted to escape from among the crowd, but was arrested by officer Van Riper. The watch and chain were thrown on the bridge by Johnson, as is alleged, and were returned to the owner. The prisoner was arraigned before Recorder Pope, who committed him to the County Jali to await trial.

THE APPLE CROP IN MAINE.—Reports from all quarters unite in the opinion that the appie crop will not be so large as was anticipated. The extreme hot weather has caused them to drop from the trees to an extent rarely ever witnessed. Farmers, who bring in early potatoes to market, say the hills, as they open them, are a mass of dust, the earth is so dry. The drouth will soriously affect the early crops and cut of late ones, unless rains fail soon. The Augusta Journal says that farmers generally in that vicinity will close up the hay harvest this week. The crop can be safety put down as one-third smaller than last year, but the hay is heavier and of superior quality; so that what has been lost in bulk is made up in quality.—Lewiston Journal.

as a young man named Webber was mowing with a machine, he rose to his feet to strike one of his norses with the ends of the reins, when both horses started quickly, throwing him to the ground in front of the catter bur. He shouted to the horses and they stopped, but not until the rapidly moving cutters struck his left ankle just above the instep, mangling it in a horrible manner, severing the blood vessels and nearly all the tendons. The bones were also crushed, so that Dr. Seavey, who was called to attend him, removed several pieces. The doctor hopes to save his foot, though of course is will be stiff.—Bangor (Me.) Whig.